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M A I E S T I E S
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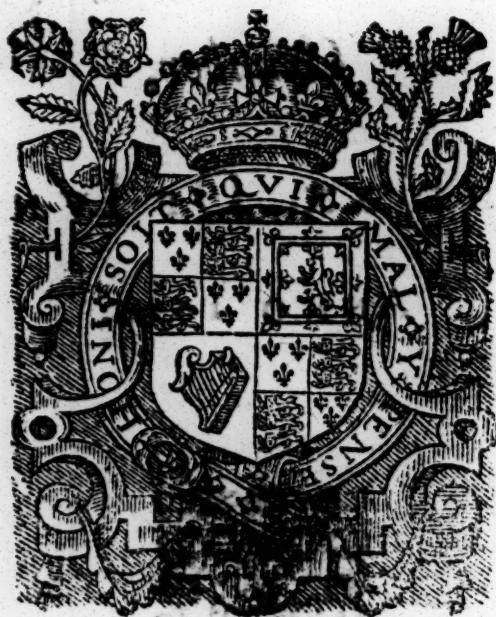
T H E X X. O F I V N E.

A N N O 1616.



Imprinted at London by R o-
BERT BARKER, Printer to the
Kings most Excellent Maiestie.

HIS
MAJESTIES
BY APPOINTMENT
TO THE STATION



Printed in London by R. O.
at the Sign of the Sun in the
Street near St. Dunstons Church



HIS
MAIESTIES
SPEACH IN THE
STARKE-CHAMBER.



*Giue thy Iudgements
to the King, O God,
and thy righteousness
to the Kings sonne.*

These bee the first
wordes of one of the
Psalmes of the Kingly Prophet *David*,
whereof the literall sense runnes vpon him
and his sonne *Salomon*, and the mystical sense
vpon GOD, and CHRIST his eternall Sonne:
but they are both so wouen together, as
some parts are, and can onely be properly
applied vnto GOD and CHRIST, and other
parts vnto *David* and *Salomon*, as this Verse,

His Maiesties Speech

Giue thy Iudgement to the King, O God, and thy righteousnesse to the Kings sonne, cannot be properly spoken of any, but of *Dauid* and his sonne; because it is said, *Giue thy Iudgement, &c.* Now God cannot giue to himselfe. In another part of the same Psalm, where it is said, that *Righteousnes shall flourish, and abundance of Peace, as long as the Moone endureth*, it signifieth eternitie, and cannot bee properly applied but to *G O D* and *CHRIST*: But both senses, aswell literall as mysticall, serue to Kings for imitation, and especially to Christian Kings: for Kings sit in the Throne of *G O D*, and they themselves are called Gods.

And therefore all good Kings in their gouernment, must imitate God and his Christ, in being iust and righteous; *Dauid* and *Salomon*, in being godly and wise: To be wise, is vnderstood, able to discerne, able to iudge others: To be godly is, that the fountaine be pure whence the streames proceed: for what auails it though all his workes bee godly, if they proceed not from godlinesse: To be righteous, is to a mans selfe: To bee
iust,

in the Starre-Chamber.

iust, is towards others : But Iustice in a King
auailes not, vnlesse it be with a cleane heart:
for except he be Righteous, as well as Iust, he
is no good King : and what euer iustice hee
doeth ; except hee doeth it for Iustice sake,
and out of the purenesse of his owne heart,
neither from priuate ends, vaine-glory, or
any other by-respects of his owne, all such
Iustice is vnrighteousnes, and no trew Iu-
stice. From this imitation of G O D and
C H R I S T, in whose Throne wee sit, the
gouernment of all Common-wealths, and
especially Monarchies, hath bene from the
beginning setled and established. Kings
are properly Iudges and Iudgement proper-
ly belongs to them from G O D : for Kings
sit in the Throne of G O D, and thence all
Iudgement is deriued.

In all well setled Monarchies, where Law
is established formally and orderly, there
Iudgement is deferred from the King to his
subordinate Magistrates ; not that the King
takes it from himselfe, but giues it vnto
them : So it comes not to them *Prinatiue*,
but *Cumulatiue*, as the Schoolemen speake.
The

His Maiesties Speech

The ground is ancient, euer sithence that Counsell which *Iethro* gaue to *Moses*: for after that *Moses* had gouerned a long time, in his owne person, the burthen grew so great, hauing none to helpe him, as his father in law comming to visite him, found him so cumbred with ministring of Iustice, that neither the people were satisfied, nor he well able to performe it; Therefore by his aduice, Iudges were deputed for easier questions, and the greater and more profound were left to *Moses*: And according to this establisment, all Kings that haue had a formall gouernement, especially Christian Kings in all aages haue gouerned their people, though after a diuers maner.

This Deputation is after one maner in *France*, after another here, and euen my owne Kingdomes differ in this point of gouernment: for *Scotland* differs both from *France* and *England* herein; but all agree in this, (I speake of such Kingdomes or States where the formalitie of law hath place) that the King that sits in Gods Throne, onely deputes subalterne Iudges, and he deputes not
one

in the Starre-Chamber.

one but a number (for no one subalterne Iudges mouth makes Law) and their office is to interpret Law, and administer Iustice. But as to the number of them, the forme of gouernement, the manner of interpretation, the distinction of Benches, the diuersitie of Courts; these varie according to the varietie of gouernement, and institution of diuers Kings: So this ground I lay, that the seate of Iudgement is properly Gods, and Kings are Gods Vicegerents; and by Kings Iudges are deputed vnder them, to beare the burden of gouernement, according to the first example of *Moses* by the aduice of *Iethro*, and sithence practised by *Dauid* and *Salomon*, the wisest Kings that euer were; which is in this Psalme so interlaced, that as the first verse cannot be applyed properly but to *Dauid* and *Salomon*, in the wordes, *Giue thy iudgement to the King,* &c. So the other place in the same Psalme, *Righteousnesse shall flourish, and abundance of peace shall remaine as long as the Moone endureth*, properly signifieth the eternitie of CHRIST. This I speake to shew what a

His Maiesties Seach

neere coniunction there is betweene God and the King vpward; and the King and his Iudges downewards: for the same coniunction that is betweene God and the King vpward; the same coniunction is betweene the King and his Iudges downewards.

As Kings borrow their power from God, so Iudges from Kings: And as Kings are to accompt to God, so Iudges vnto God and Kings; and both Kings and Iudges by imitation, haue two qualities from God and his Christ, and two qualities from *Dauid* and his *Salomon*: Iudgement and Righteousnes, from God and Christ: Godlines and Wisdom from *Dauid* and *Salomon*. And as no King can discharge his accompt to God, vnlesse he make conscience not to alter, but to declare and establish the wil of God: So Iudges cannot discharge their accompts to Kings, vnlesse they take the like care, not to take vpon them to make law, but ioyned together after a deliberate consultation, to declare what the Law is; For as Kings are subject vnto Gods Law, so they to mans Law.

in the Starre-Chamber.

Law. It is the Kings Office to protect and settle the trew interpretation of the Law of God within his Dominions : And it is the Iudges Office to interpret the Law of the King, whereto themselves are also subiect.

Hauing now performed this ancient Prouerbe, *A loue principium*, which though it was spoken by a Pagan, yet it is good and holy : I am now to come to my particular Errand, for which I am here this day ; wherein I must handle two parts : First, the reason why I haue not these fourteene yeeres, si-
thence my Coronation vntill now, satisfied a great many of my louing subiects, who I know haue had a great expectation, and as it were a longing, like them that are with child, to heare me speake in this place, where my Predecessors haue often sitten, and especially King *Henry* the seuenth, from whom, as diuers wayes before, I am lineally descended, and that doubly to this Crowne ; and as I am neereft descended of him, so doe I desire to follow him in his best actions.

The next part is the reason, Why I am now come : The cause that made mee ab-

His Maiesties Speech

staine, was this : When I came into *England* although I was an olde *King*, past middle aage, and practised in gouernment euer since I was twelue yeeres olde; yet being here a stranger in gouernment, though not in blood, because my breeding was in another Kingdome; I resolued therefore with *Pythagoras* to keep silence seuen yeres, & learne my selfe the lawes of this Kingdome, before I would take vpon mee to teach them vnto others: When this Apprentiship was ended, then another impediment came, which was in the choice of that cause, that should first bring mee hither. I expected some great cause to make my first entry vpon: For I thought that hauing abstained so long, it should bee a worthy matter that should bring me hither. Now euery cause must be great or small: In small causes I thought it disgraceful to come, hauing beene so long absent; In great causes, they must be either betwixt the *King* and some of his Subiects, or betwixt Subiect and Subiect.

In a cause where my selfe was concerned, I was loath to come, because men should

not

in the Starre-Chamber.

not thinke I did come for my owne priuate, either Prerogatiue or profit; or for any other by-respect: And in that I will alwaies abide the triall of men and Angels, neuer to haue had any particular end, in that which is the Mainie of all things, *Iustice*.

In a great cause also betweene partie and party, great in respect either of the question, or value of the thing, my comming might seeme, as it were obliquely, to bee in fauour of one party, and for that cause this Counsellour, or that Courtier might bee thought to moue me to come hither; And a meane cause was not worthy of mee, especially for my first entrance: So, lacke of choise in both respects, kept mee off till now: And now hauing passed a double apprenticeship of twise seuen yeeres, I am come hither to speake vnto you. And next as to the reasons of my comming at this time, they are these:

I haue obserued in the time of my whole Reigne here, and my double Apprentiship, diuers things fallen out in the Iudicatures here at *Westminster Hall*, that I thought required and vrged a reformation at my

His Maiesties Speech

hands; whereupon I resolved with my selfe, that I could not more fitly begin a reformation, then here to make an open declaration of my meaning. I remember Christs saying, *My sheepe heare my voyce*, and so I assure my selfe, my people will most willingly heare the voice of me, their owne Shepheard and King; whereupon I tooke this occasion in mine owne person here in this Seate of Iudgement, not iudicially, but declaratorily and openly to giue those directions, which, at other times by piece-meale, I haue deliuered to some of you in diuers lesse publike places; but now will put it vp in all your audience, where I hope it shall bee trewly caried, and cannot be mistaken, as it might haue bene when it was spoken more priuately: I will for order sake take mee to the methode of the number of Three, the number of perfection, and vpon that number distribute all I haue to declare to you.

First I am to giue a charge to my selfe: for a king, or iudge vnder a king, that first giues not a good charge to himselfe,

in the Starre-Chamber.

selfe, wil neuer be able to giue a good charge to his inferiors; for as I haue said, Good riuers cannot flow but frō good springs; if the fountaine be impure, so must the riuers be.

Secondly, to the Iudges: And thirdly, to the Auditory, and the rest of the inferiour ministers of Iustice.

First I protest to you all, in all your audience, here sitting in the seate of Iustice, belonging vnto God, and now by right fallen vnto me, that I haue resolved, as Confirmation in Maiority followeth Baptisme in minoritie; so now after many yeeres, to renew my promise & oath made at my Coronation concerning Iustice; and the promise therein for maintenance of the Law of the land. And I protest in Gods presence, my care hath euer bene to keepe my conscience cleare in all the points of my Oath, taken at my Coronation, so farre as humane frailtie may permit me, or my knowledge informe mee, I speake in point of Iustice and Law; For Religion, I hope I am reasonably well; knownen already: I meane therefore of Law and Iustice; and for Law, I meane the Com-
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His Maiesties Speech

mon Law of the land, according to which the King gouernes, and by which the people are gouerned. For the Common Law, you can all beare me witnes, I neuer pressed alteration of it in Parliament; but on the contrary, when I endeuored most an Vnion reall, as was already in my person, my desire was to conforme the Lawes of *Scotland* to the Law of *England*, and not the Law of *England* to the Law of *Scotland*; and so the prophesie to bee trew of my wise Grandfather *Henry* the 7. who fortold that the lesser kingdome by marriage, would follow the greater, and not the greater the lesser: And therefore married his eldest daughter *Margaret* to *James* the fourth, my great Grandfather.

It was a foolish Querke of some Iudges, who helde that the Parliament of *England*, could not vnite *Scotland* and *England* by the name of *Great Britaine*, but that it would make an alteration of the Lawes, though I am since come to that knowledge, that an Acte of Parliament can doe greater wonders: And that old wiseman the Treasourer *Burghley* was wont to say, Hee knew not what

in the Starre-Chamber.

what an Acte of Parliament could not doe in *England*; for my intention was alwayes to effect Vnion by vniting *Scotland* to *England*, and not *England* to *Scotland*: For I euer meant, being euer resolved, that this Law should continue in this Kingdome, and two things mooued me thereunto; One is, that in matter of Policie and State, you shall neuer see any thing anciently and maturely established, but by Innouation or alteration it is worse then it was, I meane not by purging of it from corruptions, and restoring it to the ancient integritie; An other reason was, I was sworne to maintain the Law of the land, and therefore I had bene periured if I had altered it; And this I speake to roote out the conceit and misapprehension, if it bee in any heart, that I would change, damnifie, vilifie, or suppress the Law of this Land. GOD is my Iudge I neuer meant it; And this confirmation I make before you all.

To this I ioyne the point of Iustice, which I call *Vnicuique suum tribuere*. All my Councell, and Iudges, dead and aliue
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His Maiesties Speech

can, and could beare me witnesse, how vnpartiall I haue bene in declaring of Law. And where it hath concerned mee in my owne inheritance, I haue as willingly submitted my interest to the Law, as any my Subiects could doe, and it becomes mee so to doe, to giue example to others : much lesse then, will I be partiall to others, where I am not to my selfe. And so resolute your selues, Iustice with mee may bee moderated in point of clemencie : for no Iustice can bee without Mercie. But in matters of Iustice to giue euery man his owne, to bee blinde without eyes of partialitie; This is my full resolution.

I vsed to say when I was in *Scotland*, if any man mooued mee to delay Iustice, that it was against the Office of a King so to doe; But when any made suit to hasten Iustice, I told them I had rather graunt fourtie of these suits, then one of the other : This was alwayes my custome and shalbe euer, with Gods leaue.

Now what I haue spoken of Law and Iustice, I meane by the Law kept in her
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owne bounds: For I vnderstand the inheritance of the King, and Subiects in this land, must bee determined by the Common Law, &c; and that is, by the Law set downe in our forefathers time, expounded by learned men diuers times after in the declaratorie Comments, called *Responsa Prudentum*; Or els by Statute Law, set downe by Act of Parliament, as occasion serues: By this I do not seclude all other Lawes of *England*; but this is the Law of inheritance in this Kingdome.

There is another Law, of all Lawes free and supream, which is **GODS LAW**: And by this all Common and municipall Lawes must be gouerned: And except they haue dependance vpon this Law, they are vniust and vnlawfull.

When I speake of that Law, I onely giue this touch, That that Law in this Kingdome hath bene too much neglected, and Churchmen too much had in contempt, I must speake trewth, Great men, Lords, Iudges, and people of all degrees from the highest to the lowest, haue too much con-

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His Maiesties Speech

temned them: And GOD will not blesse vs in our owne Lawes, if we doe not reuerence and obey GODS LAW; which cannot be, except the interpreters of it be respected and reuerenced.

And it is a signe of the latter dayes drawing on; euen the contempt of the Church, and of the Gouvernours and Teachers thereof now in the Church of ENGLAND, which I say in my conscience, of any Church that euer I read or knew of, present or past, is most pure, and neereſt the Primitive and Apostolicall Church in Doctrine and Discipline, and is ſurelieſt founded vpon the word of God, of any Church in Chriſtendome.

Next vnto this Law is the Law of Nations, which God forbid ſhould bee barred, and that for two cauſes: One, becauſe it is a Law to ſatiſſie ſtrangers, which will not ſo well hold themſelues ſatiſſied with other municipall Lawes: Another, to ſatiſſie our owne Subiects in matters of Piracie, Marriage, Wills, and things of like nature: That Law I diuide into Ciuill and Canon;
And

in the Starre-Chamber.

And this Law hath bene so much encroached vpon, sithence my comming to the Crowne, and so had in contempt, that yong men are discouraged from studying, and the rest weary of their liues that doe professe it, and would bee glad to seeke any other craft.

So, speaking of the Common Law, I meane the Common Law kept within her owne limits, and not derogating from these other Lawes, which by long custome haue bene rooted here, first, the L A W O F GOD and his Church, and next, the Law Ciuill and Canon, which in many cases cannot be wanting.

To conclude this charge which I giue my selfe, I professe to maintaine all the points of mine Oath, especially in Lawes, and of Lawes, especially the Common-Law.

And as to maintaine it, so to purge it; for else it cannot be maintained: and especially to purge it from two corruptions, Incertaintie and Noueltie: Incertainitie is found in the Law it selfe, wherein I will bee painefull to cleare it to the people, and this is properly

His Maiesties Speech

perly to be done in Parliament by aduice of the Iudges.

The other corruption is introduced by the Iudges themselves, by Nicities that are vsed, where it may be said, *Ab initio non fuit sic.*

Nothing in the world is more likely to bee permanent to our eyes then yron or Steele, yet the rust corrupts it, if it bee not kept cleane: which sheweth nothing is permanent here in this world, if it be not purged: So I cannot discharge my conscience in maintayning the Lawes, if I keepe them not cleane from corruption.

And now that I may be like the Pastour, that first takes the Sacrament himselfe, and then giues it to the people: So I haue first taken my owne charge vpon me, before I giue you your Charge, lest it might bee said,

Turpe est doctori, cum culpa redarguit ipsum.

Now my Lords the Iudges for your parts, the charge I haue to giue you, consists likewise in three parts.

First in generall, that you doe Iustice vprightly, as you shall answer to GOD, and me:

in the Starre-Chamber.

mee: for as I haue onely G O D to answere to, and to expect punishment at his hands, if I offend ; So you are to answere both to G O D and to mee, and expect punishment at GODs handes and mine, if you be found in fault.

Secondly , to doe Iustice indifferently betweene Subiect and Subiect , betweene King and Subiect , without delay , partialitie, feare or briberie , with stout and vpright hearts, with cleane and vncorrupt handes.

When I bid you doe Iustice boldly , yet I bid you doe it fearefully; fearefully in this, to vtter your owne conceits, and not the trew meaning of the Law : And remember you are no makers of Law, but Interpretours of Law, according to the trew sence thereof ; for your Office is *Ius dicere*, and not *Ius dare*: And that you are so farre from making Law , that euen in the higher House of Parliament you haue no voice in making of a Law , but onely to giue your aduice when you are required.

And though the Lawes bee in many places

His Maiesties Speech

ces obscure, and not so well knowne to the multitude as to you, and that there are many parts that come not into ordinary practise, which are knowne to you, because you can finde out the reason thereof by bookes and presidents; yet know this, that your interpretations must bee alwayes subiect to common sense and reason.

For I will neuer trust any interpretation, that agreeth not with my common sense and reason, and trew Logicke: for *Ratio est anima Legis* in all humane Lawes, without exception; it must not bee Sophistrie or straines of wit that must interpret, but either cleare Law, or solide reason.

But in Countreys where the formalitie of Law hath no place, as in *Denmarke*, which I may trewly report, as hauing my selfe bene an eye-witnesse thereof; all their State is gouerned onely by a written Law; there is no Aduocate or Proctour admitted to plead, onely the parties themselues plead their owne cause, and then a man stands vp and reads the Law, and there is an end; for the very Law-booke it selfe is their onely Iudge.

in the Starre-Chamber.

Iudge. Happy were all Kingdomes if they could be so: But heere, curious wits, various conceits, different actions, and varietie of examples breed questions in Law: And therefore when you heare the questions, if they bee plaine, there is a plaine way in it selfe; if they bee such as are not plaine (for mens inuentions dayly abound) then are you to interpret according to common sense, and draw a good and certaine *Minor* of naturall reason, out of the *Maior* of direct Lawe, and thereupon to make a right and trew *Conclusion*.

For though the Common Law be a mysterie and skill best knowen vnto your selues, yet if your interpretation bee such, as other men which haue *Logicke and common sense* vnderstand not the reason, I will neuer trust such an Interpretation.

Remember also you are Iudges, and not a Iudge; and diuided into Benches, which sheweth that what you doe, that you should doe with aduice and deliberation, not hastily and rashly, before you well study the case, and conferre together; debating it duely,

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His Maiesties Speech

not giuing single opinions, *per emendicata suffragia*; and so to giue your Iudgement, as you will answer to God and me.

Now hauing spoken of your Office in generall, I am next to come to the limits wherein you are to bound your selues, which likewise are three. First, Incroach not vpon the Prerogatiue of the Crowne: If there fall out a question that concernes my Prerogatiue or mystery of State, deale not with it, till you consult with the King or his Councill, or both: for they are transcendent matters, and must not be sliberely caried with ouer-rash wilfulnesse; for so may you wound the King through the sides of a priuate person: and this I commend vnto your speciall care, as some of you of late haue done very well, to blunt the sharpe edge and vaine popular humour of some Lawyers at the Barre, that thinke they are not eloquent and bold spirited enough, except they meddle with the Kings Prerogatiue: But doe not you suffer this; for certainly if this liberty bee suffered, the Kings Prerogatiue, the Crowne, and I, shall be

in the Starre-Chamber.

be as much wounded by their pleading, as if you resolved what they disputed. That which concernes the mysterie of the Kings power, is not lawfull to bee disputed; for that is to wade into the weakenesse of Princes, and to take away the mysticall reuerence, that belongs vnto them that sit in the Throne of God.

Secondly, That you keepe your selues within your owne Benches, not to inuade other Iurisdiccions, which is vnfit, and an vnlawfull thing; In this I must inlarge my selfe. Besides the Courts of Common Law, there is the Court of Requests; the Admiraltie Court; the Court of the President and Councell of Walles, the President and Councell of the North; High Commission Courts, euery Bishop in his owne Court.

These Courts ought to keepe their owne limits and boundes of their Commission and Instructions, according to the ancient Presidents: And like as I declare that my pleasure is, that euery of these shall keepe their owne limits and boundes; So the Courts of Common Lawe are not to en-

His Maiesties Speech

croach vpon them, no more then it is my pleasure that they should encroach vpon the Common Law. And this is a thing Regall, and proper to a King, to keepe euery Court within his owne bounds.

In *Westminster* Hal there are foure Courts: Two that handle causes Ciuil, which are the Common-pleas, and the Exchequer: Two that determine causes Criminall, which are the Kings-Bench, and the Starre-Chamber, where now I sit. The Common-Pleas is a part and branch of the Kings-Bench; for it was first all one Court; and then the Common-Pleas being extracted, it was called Common-Pleas; because it medled with the Pleas of Priuate persons, and that which remained, the Kings-Bench. The other of the Courts for ciuill Causes, is the Exchequer, which was ordeined for the Kings Reue-new: That is the principal Institution of that Court, and ought to be their chiefe studie; and as other things come orderly thither by occasion of the former, they may bee handled, and Iustice there administred.

Keepe you therefore all in your owne bounds, and for my part, I desire you to
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in the Starre-Chamber.

giue me no more right in my priuate Prerogatiue, then you giue to any Subiect; and therein I will bee acquiescent: As for the absolute Prerogatiue of the Crowne, that is no Subiect for the tongue of a Lawyer, nor is lawfull to be disputed.

It is Athiesme and blasphemie to dispute what God can doe: good Christians content themselues with his will reuealed in his word. So, it is presumption and high contempt in a Subiect, to dispute what a King can doe, or say that a King cannot doe this, or that; but rest in that which is the Kings reuealed will in his Law.

The Kings-Bench is the principall Court for criminall causes, and in some respects it deales with ciuill causes.

Then is there a Chancerie Court; this is a Court of Equitie, and hath power to deale likewise in Ciuill causes: It is called the dispenser of the Kings Conscience, following alwayes the intention of Lawe and Iustice; not altering the Law, not making that blacke which other Courts made white, nor, *de conuerso*; But in this it exceeds other

His Maiesties Speech

Courts, mixing Mercie with Iustice, where other Courts proceed only according to the strict rules of Law: And where the rigour of the Law in many cases will vndoe a Subject, there the Chancerie tempers the Law with equitie, and so mixeth Mercie with Iustice, as it preserues men from destruction.

And thus (as before I tolde you) is the Kings Throne established by Mercie and Iustice.

The Chancerie is vndependant of any other Court, and is onely vnder the King: There it is written *Teste meipso*; from that Court there is no Appeale. And as I am bound in my Conscience to maintaine euery Courts Iurisdiction, so especially this, and not suffer it to sustaine wrong; yet so to maintaine it, as to keepe ~~is~~ within the owne limits, and free from corruption. My Chancellor that now is, I found him Keeper of the Seale, the same place in substance, although I gaue him the Stile of Chancellor, and God hath kept him in it till now; and I pray God he may hold it long; and so I hope he will. He will beare me witnesse;
I neuer

in the Starre-Chamber.

I neuer gaue him other warrant, then to goe on in his Court according to Presidents, warranted by Law in the time of the best gouerning Kings, and most learned Chancellors; These were the limits I gaue vnto him; beyond the same limits hee hath promised me he will neuer goe.

And as hee hath promised mee to take no other Iurisdiction to himselfe, so it is my promise euer to maintaine this Iurisdiction in that Court: Therefore I speake this to vindicate that Court from misconceipt and contempt.

It is the duetie of Iudges to punish those that seeke to deprauē the proceedings of any the Kings Courts, and not to encourage them any way: And I must confesse I thought it an odious and inept speach, and it grieued me very much, that it should bee said in *Westminster Hall*, that a *Premunire* lay against the Court of the Chancery and Officers there: how can the King grant a *Premunire* against himselfe?

It was a foolish, inept, and presumptuous attempt, and fitter for the time of some vnworthie

His Maiesties Speach

worthie King : vnderstand mee aright ; I meane not , the Chancerie should exceede his limite; but on the other part, the King onely is to correct it, and none else: And therefore I was greatly abused in that attempt . For if any was wronged there, the complaint should haue come to me. None of you but will confesse you haue a King of reasonable vnderstanding , and willing to reforme ; why then should you spare to complaine to me , that being the high way ; and not goe the other by-way , and backe-way, in contempt of our Authority.

And therefore sitting heere in a seate of Iudgement, I declare and command, that no man hereafter presume to sue a *Premunire* against the Chancery ; which I may the more easily doe, because no *Premunire* can bee sued but at my suite: And I may iustly barre my selfe at mine owne pleasure.

As all inundations come with ouerflowing the bankes, and neuer come without great inconuenience, and are thought prodigious by Astrologers in things to come : So is this ouerflowing the bankes of your Iurisdiction

in the Starre-Chamber.

Iurisdiction in it selfe inconuenient, and may proue prodigious to the State.

Remember therefore, that hereafter you keepe within your limits and Iurisdctions. It is a speciall point of my Office to procure and command, that amongst Courts there be a concordance, and musicall accord; and it is your parts to obey, and see this kept: And, as you are to obserue the ancient Lawes and customes of *England*; so are you to keepe your selues within the bound of direct Law, or presidents; and of those, not euery snatched president, carped now here, now there, as it were running by the way; but such as haue neuer bene controuerted, but by the contrary, approued by common vsage, in times of best Kings, and by most learned Iudges.

The *Starre-Chamber* Court hath bene likewise shaken of late, and the last yeere it had receiued a fore blow, if it had not bene assisted and caried by a few voices, The very name of *Starre-Chamber*, seemeth to procure a reuerence to the Court.

I will not play the Criticke to descant on
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His Maiesties Speech

the name ; It hath a name from heauen, a Starre placed in it ; and a Starre is a glorious creature, and seated in a glorious place, next vnto the Angels. The *Starre-Chamber* is also glorious in substance ; for in the composition, it is of foure sorts of persons : The first two are Priuie Councillors and Iudges, the one by wisedome in matters of State ; the other, by learning in matters of Law, to direct and order all things both according to Law and State : The other two sorts are Peeres of the Realme, and Bishops : The Peeres are there by reason of their greatnes, to giue authoritie to that Court : The Bishops because of their learning in Diuinitie, and the interest they haue in the good gouernment of the Church : And so, both the learning of both diuine and humane Law, and experience and practise in Gouvernment, are conioyned together in the proceedings of this Court.

There is no Kingdome but hath a Court of Equitie, either by it selfe, as is here in *England*, or else mixed, and incorporate in their Office that are Iudges in the Law, as it
is

in the Starre-Chamber.

is in *Scotland* : But the order of *England* is much more perfect, where they are diuided. And as in case of Equitie, where the Law determines not clearely, there the Chancerie doeth determine, hauing Equitie belonging to it, which doeth belong to no other Court : So the *Starre-Chamber* hath that belonging to it, which belongs to no other Court : For in this Court Attempts are punishable, where other Courts punish onely facts ; And also where the Law punisheth facts easily, as in case of Riotts or Combates, there the *Starre-Chamber* punisheth in a higher degree ; And also all combinations of practises and conspiracies ; And if the King be dishonoured or contemned in his Prerogatiue, it belongs most properly to the Peeres and Iudges of this Court to punish it ; So then this Court being instituted for so great causes, it is great reason it should haue great honour.

Remember now how I haue taught you brotherly loue one toward another : For you know well, that as you are Iudges, you are all brethren, and your Courts are sisters.

His Maiesties Speech

I pray you therefore, labour to keepe that sweete harmonie which is amongst those Sisters the *Muses*. What greater misery can there be to the Law, then contempt of the Law? and what readier way to contempt, then when questions come, what shall bee determined in this Court, and what in that? Whereupon two euils doe arise; The one, that men come not now to Courts of Iustice, to heare matters of right pleaded, and decrees giuen accordingly, but onely out of a curiositie to heare questions of the iurisdictions of Courts disputed, and to see the euent, what Court is like to preuaile aboue the other; And the other is, that the Pleas are turned from Court to Court in an endlesse circular motion, as vpon *Ixions* wheele: And this was the reason why I found iust fault with that multitude of Prohibitions: for when a poore Minister had with long labour, and great expence of charge and time, gotten a sentence for his Tithes, then comes a Prohibition, and turnes him round from Court to Court, and so makes his cause immortall and endlesse: for by this

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in the Starre-Chamber.

uncertaintie of Iurisdiction amongst Courts, causes are scourged from Court to Court, and this makes the fruit of suits like *Tantalus* fruit, still neere the suiters lips, but can neuer come to tast it. And this in deed is a great delay of Iustice, and makes causes endlesse: Therefore the onely way to auoyd this, is for you to keepe your owne bounds, and nourish not the people in contempt of other Courts, but teach them reuerence to Courts in your publique speeches, both in your Benches, and in your Circuits; So shall you bring them to a reuerence, both of GOD, and of the King.

Keepe therefore your owne limits towards the King, towards other Courts, and towards other Lawes, bounding your selues within your owne Law, and make not new Law. Remember, as I said before, that you are Iudges, to declare, and not to make Law: For when you make a Decree neuer heard of before, you are Law-giuers, and not Law-tellers.

I haue laboured to gather some Articles, like an *Index expurgatorius*, of nouelties new

His Maiesties Speech

crept into the Law, and I haue it ready to be considered of: Looke to *Plowdens Cases*, and your old *Responsa prudentum*; if you finde it not there, then (*ab initio non fuit sic*) I must say with CHRIST, Away with the new polygamie, and maintaine the ancient Law pure and vndefiled, as it was before.

TO the Auditory I haue but little to say, yet that little will not be ill bestowed to be said at this time.

Since I haue now renewed and confirmed my resolution to maintaine my Oath, the Law and Iustice of the Land; So do I expect, that you my Subiects do submit your selues as you ought, to the obseruance of that Law.

And as I haue diuided the two former parts of my Charge; So will I diuide this your submission into three parts; for orderly diuisions and methode, cause things better to be remembred.

First in generall, that you giue due reuerence to the Law; and this generall diuides it selfe into three.

First, not to sue, but vpon iust cause.

Secondly,

Secondly, being sued, and Iudgement passed against you, Acquiesce in the Iudgement, and doe not tumultuate against it; and take example from me, whom you haue heard here protest, that when euer any Decree shall be giuen against me in my priuate right, betweene me and a Subiect, I will as humbly acquiesce, as the meanest man in the Land. Imitate me in this, for in euery Plea there are two parties, and Iudgement can be but for one, and against the other; so one must alwayes be displeased.

Thirdly, doe not complaine and importune mee against Iudgements; for I holde this Paradoxe to be a good rule in gouernment, that it is better for a King to maintaine an vniust Decree, then to question euery Decree and Iudgement, after the giuing of a sentence; for then suites shall neuer haue ende: Therefore as you come gaping to the Law for Iustice, so bee satisfied and contented when Iudgement is past against you, and trouble not mee; but if you finde briberie or corruption, then come boldly: but when I say boldly, beware of comming

His Maiesties Speech

comming to complaine, except you be very sure to prooue the iustice of your cause : Otherwise looke for *Lex Talionis* to bee executed vpon you; for your accusing of an vpright Iudge, deserues double punishment, in that you seeke to lay infamie vpon a worthy person of that reuerent calling.

And bee not tild on with your owne Lawyers tales, that say the cause is iust for their owne gaine; but belecue the Iudges, that haueno hire but of me.

Secondly, in your Pleas, presume not to meddle with things against the Kings Prerogatiue, or Honour : Some Gentlemen of late haue bene too bold this wayes; If you vse it, the Iudges will punish you; and if they suffer it, I must punish both them and you. Plead not vpon new Puritanicall straines, that make all things popular; but keepe you within the ancient Limits of Pleas.

Thirdly, make not many changes from Court to Court : for hee that changeth Courts, shewes to mistrust the iustnesse of the cause. Goe to the right place, and the Court

in the Starre-Chamber.

Court that is proper for your cause; change not thence, and submit your selues to the Iudgement giuen there.

Thus hauing finished the charge to my selfe, the Iudges and the Auditorie, I am to craue your pardon if I haue forgotten any thing, or beene inforced to breake my Methode; for you must remember, I come not hither with a written Sermon: I haue no Bookes to reade it out of, and a long speech, manifold businesse, and a little leasure may well pleade pardon for any fault of memorie; and trewly I know not if I haue forgotten any thing or not.

And now haue I deliuered, Firſt my excuse, why I came not till now: Next, the reasons why I came now: Thirdly, my charge, and that to my selfe, to you my Lords the Iudges, and to the Auditorie.

I haue also an ordinarie charge that I vse to deliuer to the Iudges before my Councell, when they goe their circuits; and seeing I am come to this place, you shall haue that also, and so I will make the old saying trew, *Combe seldome, combe sore*, I meane by my
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His Maiesties ſpeech

long deteining you at this time, which will be ſo much the more profitable in this Auditorie; becauſe a number of the Auditorie will be informed here who may relate it to their fellow Juſtices in the countrey.

My Lords the Iudges, you know very well, that as you are Iudges with mee when you ſit here; ſo are your Iudges vnder me, and my Subſtitutes in the circuits, where you are Iudges Itinerant to doe Juſtice to my people.

It is an ancient and laudable cuſtome in this Kingdome, that the Iudges goe thorow the Kingdome in Circuits, eaſing the people thereby of great charges, who muſt otherwiſe come from all the remote parts of the Kingdome to *Westminster Hall*, for the finding out and puniſhing of offences paſt, and preuenting the occaſion of offences that may ariſe.

I can giue you no other charge in effect, but onely to remember you againe of the ſame in ſubſtance which I deliuered to you this time Twelue-moneth.

Fiſt, remember that when you goe your
Cir-

in the Starre-Chamber.

Circuits, you goe not onely to punish and preuent offences, but you are to take care for the good gouernment in general of the parts where you trauell, as well as to doe Iustice in particular betwixt party and party, in causes criminall and ciuill.

You haue charges to giue to Iustices of peace, that they doe their dueties when you are absent, aswell as present : Take an accompt of them, and report their seruice to me at your returne.

As non of you will hold it sufficient to giue a charge, except in taking the accompt, you finde the fruit of it : So I say to you, it will not be sufficient for you, to heare my charge, if at your returne, you bring not an accompt to the haruest of my sowing, which cannot bee done in generall, but in making to me a particular report what you haue done.

For, a King hath two Offices.

First, to direct things to be done :

Secondly, to take an accompt how they are fulfilled, for what is it the better for mee

His Maiesties Speech

to direct as an Angel, if I take not accompt of your doings.

I know not whether misunderstanding, or slackenesse bred this, that I had no accompt but in generall, of that I gaue you in particular in charge the last yeere: Therefore I now charge you againe, that at your next returne, you repaire to my *Chancellor*, and bring your accompts to him in writing, of those things which in particular I haue giuen you in charge: And then when I haue seene your accompts, as occasion shall serue, it may bee I will call for some of you, to be informed of the state of that part of the countrey where your Circuit lay.

Of these two parts of your seruice, I know the ordinary legall part of *Nisi prius* is the more profitable to you: But the other part of iustice is more necessary for my seruice. Therefore as *Christ* said to the Pharisees, *Hoc agite*, as the most principall: yet I wil say, *Et illud non omittite*: which, that you may the better doe, I haue allowed you a day more in your Circuits, then my Predecessors haue done.

And

in the Starre-Chamber.

And this you shall finde, that euen as a King, (let him be neuer so godly, wise, righteous, and iust) yet if the sublaterne Magistrats doe not their parts vnder him, the Kingdome must needes suffer : So let the Iudges be neuer so carefull and industrious, if the Iustices of Peace vnder them, put not to their helping handes, in vaine is all your labour : For they are the Kings eyes and cares in the countrey. It was an ancient custome, that all the Iudges both immediatly before their going to their Circuits, and immediatly vpon their returne, repaired to the Lord *Chancellour of England*, both to receiue what directions it should please the King by his mouth to giue vnto them ; as also to giue him an accompt of their labours, who was to acquaint the King therewith : And this good ancient custome hath likewise beene too much slacked of late ; And therefore first of all, I am to exhort & command you, that you bee carefull to giue a good accompt to mee and my *Chancellor*, of the duties performed by all Iustices of Peace in your Circuits : Which gouernment by Iu-

His Maiesties Speach

stices, is so lawdable and so highly esteemed by mee, that I haue made *Scotland* to be gouerned by iustices and Constables, as *England* is. And let not Gentlemen be ashamed of this Place; for it is a place of high Honour, and great reputation, to bee made a Minister of the Kings Iustice, in seruice of the Common-wealth.

Of these there are two sorts, as there is of all Companies, especially where there is a great number; that is, good and bad Iustices: For the good, you are to informe me of them, that I may know them, thanke them, and reward them, as occasion serues; For I hold a good Iustice of Peace in his Countrey, to doe mee as good seruice, as hee that waits vpon me in my Priuie Chamber, and as ready will I be to reward him; For I accompt him as capable of any Honour, Office, or preferment about my Person, or for any place of Councill or State, as well as any Courteour that is neere about mee, or any that haue deserued well of me in foraine employments: Yea I esteeme the seruice done mee by a good Iustice of Peace,

three

in the Starre-Chamber.

three hundred miles, yea fixe hundred miles out of my sight, as well as the seruice done me in my presence: For as God hath giuen mee large limits, so must I bee carefull that my prouidence may reach to the farthest parts of them: And as Law cannot bee honoured, except Honour be giuen to Iudges: so without due respect to Iustices of Peace, what regard will be had of the seruice?

Therefore let none bee ashamed of this Office, or be discouraged in being a Iustice of Peace, if he serue worthily in it.

The Chancellour vnder me, makes Iustices, and puts them out; but neither I, nor hee can tell what they are: Therefore wee must be informed by you Iudges, who can onely tell, who doe well, and who doe ill; without which, how can the good bee cherished and maintained, and the rest put out? The good Iustices are carefull to attend the seruice of the King and countrey, for thanks onely of the King, and loue to their countrey, and for no other respect.

The bad are either idle Slowbellies, that abide alwayes at home, giuen to a life of ease
and

His Maiesties speech

and delight, liker Ladies then men; and thinke it is enough to contemplate Iustice, when as *Virtus in actione consistit*: contemplatiue Iustice is no iustice, and contemplatiue Iustices are fit to be put out.

Another sort of Iustices are busie-bodies, and will haue all men dance after their pipe, and follow their greatnesse, or else will not be content; A sort of men, *Qui se primos omnium esse putant, nec sunt tamen*: these proud spirits must know, that the countrey is ordained to obey and follow G O D and the King, and not them.

Another sort are they, that goe seldome to the Kings seruice, but when it is to helpe some of their kindred or alliance; So as when they come, it is to helpe their friends, or hurt their enemies, making Iustice to serue for a shadow to Faction, and tumultuating the countrey.

Another sort are Gentlemen of great worth in their owne conceit, and cannot bee content with the present forme of Gouernement, but must haue a kind of libertie in the people, and must bee gracious Lords,
and

in the Starre-Chamber.

and Redeemers of their libertie; and in e-
uery cause that concernes Prerogatiue, giue
a snatch against a Monarchie, through their
Puritanical itching after Popularitie: Some
of them haue shewed themselves too bold
of late in the lower house of Parliament:
And when all is done, if there were not a
King, they would be lesse cared for then o-
ther men.

And now hauing spoken of the qualities
of the Iustices of Peace, I am next to speake
of their number. As I euer held the mid-
way in all things to be the way of Vertue, in
eschewing both extremities: So doe I
in this: for vpon the one part, a multitude
of Iustices of Peace in the countrey more
then is necessary, breeds but confusion. for
although it be an old Prouerbe, that *Many
handes make light worke*; yet too many
make slight worke; and too great a num-
ber of Iustices of Peace, will make the busi-
nesse of the countrey to bee the more neg-
lected, euery one trusting to another, so as
nothing shalbe well done; besides the bree-
ding of great corruption: for where there

His Maiesties speech

is a great number, it can hardly be, but some will be corrupted. And vpon the other part, too few Iustices of Peace, will not be able to vndergoe the burthen of the seruice; And therefore I would neither haue too few, nor too many, but as many in euery countrey, as may, according to the proportion of that countrey, bee necessary for the performing of the seruice there, and no more.

As to the charge you are to giue to the Iustices, I can but repeat what formerly I haue told you; Yet in so good a businesse, *Lectio lecta placet, decies repetita placebit.* And as I beganne with fulfilling the Prouerbe, *A loue principium*; so will I beginne the charge you haue to giue to the Iustices with Church-matters: for GOD will blesse euery good businesse the better, that he and his Church haue the precedence. That which I am now to speake, is anent Recusants and Papists. You neuer returned from any Circuit, but by your accompt made vnto me, I both conceiued great comfort, and great grieve: Comfort, when I heard a number of Recusants in some Circuits to be diminished:

minished : Griefe to my heart and soule,
when I heard a number of Recusants to be
in other Circuits increased.

I protest vnto you, nothing in the earth
can grieue mee so much, as mens falling a-
way from Religion in my dayes; And no-
thing so much ioyes me, as when that Re-
ligion increaseth vnder mee. G O D is my
witness, I speake nothing for vaine-glory;
but speake it againe; My heart is grieved
when I heare Recusants increase: Therefore
I wish you Iudges, to take it to heart, as I doe,
and preuent it as you can; and make mee
knownen to my people, as I am.

There are three sorts of Recusants: The
first are they that for themselves will bee no
Recusants, but their wiues and their fami-
lies are; and they themselves doe come to
Church, but once or twice in a yeere, infor-
ced by Law, or for fashion sake; These may
bee formall to the Law, but more false to
G O D then the other sort.

The second sort are they that are Recu-
sants & haue their conscience misse-led, and
therefore refuse to come to Church, but o-

His Maiesties speech

therwise liue as peaceable Subiects.

The third sort are practising Recusants; These force all their seruants to bee Recusants with them; they will suffer none of their tenants, but they must be Recusants; and their neighbours if they liue by them in peace, must be Recusants also.

These you may finde out as a foxe by the foule smell, a great way round about his hole; This is a high pride and presumption, that they for whose soules I must answer to GOD, and who enioy their liues and liberties vnder mee, will not onely bee Recusants themselues, but infect and draw others after them.

As I haue said in Parliament house, I can loue the person of a Papist, being otherwise a good man and honestly bred, neuer hauing knowen any other Religion: but the person of an Apostate Papist, I hate. And surely for those Polypragmaticke Papists, I would you would studie out some seuer punishment for them: for they keepe not infection in their owne hearts onely, but also infect others our good Subiects. And
that

in the Starre-Chamber.

that which I say for Recusants, the same I say for Priests : I confesse I am loath to hang a Priest onely for Religion sake, and saying Masse; but if he refuse the Oath of Allegiance (which, let the Pope and all the deuils in Hell say what they will) yet (as you finde by my booke and by diuers others, is meere-ly Ciuill) those that so refuse the Oath, and are Polypragmaticke Recusants; I leaue them to the Law; it is no persecution, but good Iustice.

And those Priests also, that out of my Grace and Mercy haue beene let goe out of prisons, and banished, vpon condition not to returne; aske mee no questions touching these, quit me of them, and let me not heare of them: And to them I ioyne those that breake prison; for such Priests as the prison will not hold, it is a plaine signe nothing will hold them but a halter: Such are no Martyrs that refuse to suffer for their conscience. *Paul*, notwithstanding the doores were open, would not come forth: And *Peter* came not out of the prison till led by the Angell of God: But these will goe forth

His Maiesties Speech

though with the angell of the Diuell.

I haue giuen order to my Lord of *Canterbury*, and my Lord of *London* for the distinction, &c. of the degrees of Prieſtes; and when I haue an accompt from them, then will I giue you another charge concerning them.

Another thing that offendeth the Realme, is abundance of Ale-houſes; and therefore to auoyd the giuing occaſion of euill, and to take away the roote, and puniſh the example of vice, I would haue the infamous Ale-houſes pulled downe, and a command to all Iuſtices of Peace that this be done.

I may complaine of Ale-houſes, for receipt of Stealers of my Deere; but the countrey may complaine for ſtealing their horſes, oxen, and ſheepe; for murder, cutting of purſes, and ſuch like offences; for theſe are their haunts. Deuouring beaſts, as Lyons, and Beares, will not be where they haue no dennes nor couert, So there would be no theeuers, if they had not their receipts, and theſe Alehouſes as their dennes.

Another ſort, are a kinde of Ale-houſes,
which

in the Starre-Chamber.

which are houses of haunt and receipt for² debauched rogues and vagabonds, and idle sturdie fellowes; and these are not properly Ale houses, but base victuallers, such as haue nothing else to liue by, but keeping houses of receipt for such kinde of customers. I haue discovered a strange packe of late, That within tenne or twelue miles of London, there are tenne or twelue persons that liue in spight of me; going with Pistols, and walking vp and downe from harbour to harbour killing my Deere, and so shift from hold to hold, that they cannot be apprehended.

For Rogues, you haue many good Acts of Parliament: *Edward* the sixt, though hee were a child, yet for this, he in his time gaue better order then many Kings did in their aage: You must take order for these Beggars and Rogues; for they so swarme in euery place, that a man cannot goe in the streetes, nor in the high wayes, nor any where for them.

Looke to your houses of Correction, and remember that in the chiefe Iustice

Pophams

His Maiesties Speech

Pophams time, there was not a wandering begger to be found in all *Somerſetſhire*, being his natiue countrey.

Haue a care alſo to ſuppreſſe the building of Cottages vpon Commons, which are as bad as Alehouſes, and the dwellers in them do commonly ſteale Deare, connies, ſheepe, oxen, horſes; breake houſes, and doe all manner of villanies. It is trew, ſome ill Iuſtices make gaine of theſe baſe things: take an accompt of the Iuſtices of Peace, that they may know they doe theſe things againſt the will of the King.

I am likewiſe to commend vnto you a thing very neceſſarie, High-wayes and Bridges; becauſe no Common-weale can bee without paſſage: I proteſt, that as my heart doeth ioy in the erection of Schooles and Hoſpitals, which haue bene more in my time, then in many aages of my predeceſſors; ſo it grieues me, and it is wonderfull to ſee the decay of charitie in this; how ſcant men are in contributing towards the amendment of High-wayes and Bridges: Therefore take a care of this, for that is done

in the Starre-Chamber.

done to day with a penie, that will not bee done hereafter with an hundred pounds, and that will bee mended now in a day, which hereafter will not bee mended in a yeere; and that in a yeere, which will not be done in our time, as wee may see by *Panles Steeple*.

Another thing to be cared for, is, the new Buildings here about the Citie of London; concerning which my Proclamations haue gone foorth, and by the chiefe Iustice here, and his Predecessor *Popham*, it hath bene resolved to bee a generall nusans to the whole Kingdome: And this is that, which is like the Spleene in the body, which in measure as it ouergrowes, the body wastes. For is it possible but the countrey must diminish, if London doe so increase, and all sorts of people doe come to London? and where doeth this increase appeare? not in the heart of the City, but in the suburbs; not giuing wealth or profit to the City, but bringing miserie and surcharge both to City and Court; causing dearth and scauitie through the great prouision of victuals and fewell, that must

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be

His Maiesties speech

befor such a multitude of people And these buildings serue likewise to harbor the worst sort of people, as Alehouses and cottages doe. I remember, that before Christmas was twelue-moneth I made a Proclamation for this cause, That all Gentlemen of quatie should depart to their owne countreys and houses, to maintaine hospitalitie amongst their neighbours; which was equiuocally taken by some, as that it was meant onely for that Christmas: But my will and meaning was, and here I declare that my meaning was, that it should alwayes continue.

One of the great causes of all Gentlemens desire, that haue no calling or errand, to dwell in London, is apparently the pride of the women: For if they be wiues, then their husbands; and if they be maydes, then their fathers must bring them vp to London, because the new fashion is to be had no where but in London: and here, if they be vnmarried, they marre their marriages, and if they be married they loose their reputations, and robbe their husbands purses. It is the fashion
on

in the Starre-Chamber.

on of *Italy*, especially of *Naples*, (which is one of the richest parts of it) that all the Gentry dwell in the principall townes, and so the whole countrey is emptie: Euen so now in *England*, all the countrey is gotten into *London*; so as with time, *England* will onely bee *London*, and the whole countrey be left waste: For as we now do imitate the French fashion, in fashion of Clothes, and Lackeys to follow euery man; So haue wee got vp the Italian fashion, in liuing miserably in our houses, and dwelling all in the citie: but let vs in Gods name leaue these idle forreine toyes, and keepe the old fashion of *England*: For it was wont to bee the honour and reputation of the English Nobilitie and Gentry, to liue in the countrey, and keepe hospitalitie; for which wee were famous aboue all the countreys in the world; which we may the better doe, hauing a soile abundantly fertile to liue in.

And now out of my owne mouth I declare vnto you, which being in this place, is equall to a Proclamation, which I intend likewise shortly hereafter to haue publicly

His Maiesties speech

proclaimed,) that the Courtiers, Citizens, and Lawyers, and those that belong vnto them, and others as haue Pleas in Terme time, are onely necessary persons to remaine about this City; others must get them into the countrey; For beside the hauing of the countrey desolate, when the Gentrie dwell thus in L O N D O N, diuers other mischiefes arise vpon it: First, if insurrections should fall out (as was lately scene by the Leuellers gathering together) what order can be taken with it, when the countrey is vnfurnished of Gentlemen to take order with it? Next, the poore want reliefe for fault of the Gentlemens hospitality at home: Thirdly, my seruice is neglected, and the good government of the countrey for lacke of the principall Gentlemens presence, that should performe it: And lastly, the Gentlemen lose their owne thrift, for lacke of their owne presence, in seeing to their owne busines at home. Therefore as euery fish liues in his owne place, some in the fresh, some in the salt, some in the mud: so let euery one liue in his owne place, some at Court, some
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in the Starre-Chamber.

in the Citie, some in the Countrey; specially at Festiuall times, as Christmas and Easter, and the rest.

And for the decrease of new buildings heere, I would haue the builders restrained, and committed to prison; and if the builders cannot be found, then the workemen to bee imprisoned; and not this onely, but likewise the buildings to bee cast downe; I meane such buildings as may bee ouerthrowen without inconuenience, and therefore that to be done by order and direction.

There may be many other abuses that I know not of; take you care my Lords the Iudges of these, and of all other; for it is your part to looke vnto them. I heare say, robbery begins to abound more then heretofore, and that some of you are too mercifull; I pray you remember, that mercy is the Kings, not yours, and you are to doe Iustice where trew cause is: And take this for a rule of Policie, That what vice most abounds in a Common-wealth, that must bee most seuerely punished; for that is trew gouernment.

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And

His Maiesties Speech

And now I wil concludemy Speach with GOD, as I began. First, that in all your behaiours, aswell in your Circuits as in your Benches, you giue due reuerence to God: I meane, let not the Church nor Churchmen be disgraced in your Charges, nor Papists nor Puritanes countenanced: Countenance and encourage the good Churchmen, and teach the people by your example to reuerence them: for, if they be good, they are worthy of double honour for their Office sake; if they bee faultie, it is not your place to admonish them; they haue another *Forum* to answer to for their misbehaviour.

Next, procure reuerence to the King and the Law; informe my people trewly of me, how zealous I am for Religion, how I desire Law may be maintained and flourish; that euery Court should haue his owne Iurisdiction; that euery Subject should submit himselfe to Law; So may you liue a happy people vnder a Iust KING, freely enioying the fruit of PEACE and IUSTICE, as such a people should doe.

Now

Now I confesse, it is but a *Tandem aliquan-*
do, as they say in the Schooles, that I am
come hither: Yet though this be the first, it
shall not, with the grace of God, be the last
time of my comming, now my choice is ta-
ken away; for hauing once bene here, a
meaner occasion may bring mee againe:
And I hope I haue euer caried my selfe so,
and by Gods grace euer will, as none will e-
uer suspect, that my comming here will bee
to any partiall end; for I will euer bee care-
full in point of Iustice, to keepe my selfe vn-
spotted all the dayes of my life. And vpon
this my generall protestation, I hope the
world wil know, that I came hither this day
to maintaine the Law, and doe Iustice
according to my Oath.

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